

## A

- ABA Task Force on Improving the Quality of Mediation, 175
- Acceptability of amnesty: debate over truth commissions and, 294-297; Togolese amnesty study on, 298-309
- "Achieving Reconciliation through Prosecution in the Courts: Lessons from Rwanda," 331-348
- Administrative Dispute Resolution Act (1996), 115
- Adult education training: internalizing learning, 167-170; Klatt design strategies for, 164-165*fig*; learning environment of, 162-163; Milano-Ullius sequential alternative model of design for, 163-164*fig*; presentation strategies and activities for, 165-167; processing learning format for, 167; strategies for mediation training, 170-176
- Adult learning: characteristics and assumptions of, 158-160; Knowles model of, 159; learning styles/experiential learning cycles of, 161*fig*-162*fig*
- Advance directives: description of, 442; Georgia collaborative law-reform on, 443*t*-461
- Age of Enlightenment, 379
- Agence France Presse* report (GFA ratification), 194
- AllianceBernstein, 122
- Alternative dispute resolution (ADR): as being rooted in religion, 389; definition of, 427; Sulha form of, 67-81, 427-439
- AMERA (Africa and Middle East Refugee Assistance), 285
- American Arbitration Association, 390
- American Bar Association, 176, 390
- Amnesties: debate over morality of, 291-292; description of, 291; studies on consequences of, 294-296; study on Togolese perspective on, 298-309. *See also* Reconciliation; Truth and Reconciliation Commission
- Amnesty International, 338, 340
- Anglo-Irish Agreement (AIA), 189
- Angola: characteristics of indigenous culture of, 352-354; cultural factors in peace processes in, 357-358, 363-368; national factions' vulnerability to popular support in, 366*fig*
- Angolan peace negotiations (1990-1991): Bicesse Accords (1991) outcome of, 350, 367-368; CCPM (Joint Political and Military Commission) established by, 368; comparing Western and Cambodian approaches to, 354-357; examining influence of culture on, 350; formation of goals during, 364-366; origin of cultural traits affecting, 352-354; practical implications of cultural impact on, 368-371; roles of cultural factors in process of, 357-358, 363-368; Western approaches to, 354-355
- Anheuser Busch, 115
- Annan Plan (2006), 59
- Antirealism, 97
- Arab culture: centrality of the family in, 70; centrality of honor (*sharaf*) in, 69-71; "honor killings" of, 69-70; links among Sulha, revenge, forgiveness, and honor in, 71-73; Sulha's task-specific conflict resolution stages in, 73-80. *See also* Sulha (reconciliation in Arabic)
- Arms control, 405-406
- Articles: "Achieving Reconciliation through Prosecution in the Courts: Lessons from Rwanda," 331-348; "Beyond the 'Identity'—Paradigm: Conflict Resolution and the Dynamics of Self-Understanding," 229-237; "A Case Study in Collaborative Governance: Health Care Law Reform in Georgia," 441-463; "Conflict Defines Origins: Identity Transformations of Sudanese Refugees in Cairo," 263-289; "Consciousness in Culture-Based Conflict

and Conflict Resolution," 239-262; "The Culture of China's Mediation in Regional and International Affairs," 53-65; "Dealing with Conflicts after the Conflict: European and Indigenous Approaches to Conflict Transformation in East Timor," 315-329; "Do Mediators Walk Their Talk in Civil Cases?," 3-21; "Examining Structural Components of Peace Agreements and Their Durability," 399-426; "Fairness, understanding, and Satisfaction: Impact of Mediator and Participant Race and Gender on Participants' Perception of Mediation," 23-52; "Foundations of Mediation Training: A Literature Review of Adult Education and Training Design," 157-182; "Giving Police and Courts a Break: The Effect of Community Mediation on Decreasing the Use of Police and Court Resources," 141-155; "God in the Process," 377-398; "Honor: The Sulha's Main Dispute Resolution Tool," 67-81; "Judging the Acceptability of Amnesties: A Togolese Perspective," 291-313; "Ken Wilber's Integral Theory Applied to Mediation," 83-107; "The Limit of Ethnocentric Perceptions in Civil War Peace Negotiations," 349-373; "Prospect Theory and the Framing of the Good Friday Agreement," 183-203; "The Role of Interactional Competence in Mediation," 205-228; "Then and Now: Interviews with Expert U.S. Organizational Ombudsmen," 111-139; "Where East Not Always Meets West: Comparing the *Sulha* Process to Western-Style Mediation and Arbitration," 427-440

Arusha peace agreement (Rwanda), 409

ASEAN (Southeast Asia Association States), 63

Asilomar Conference Center (California), 120, 137

Association for Conflict Resolution, 176, 390

Association for Conflict Resolution Model Standards of Conduct for Mediators, 390

*The ASTD Handbook of Training Design and Delivery*, 166

ATT/Bell Labs, 116, 118, 125

Atwa ("a given token"), 72

## B

Balkan war settlements, 400

Barcelona Olympics (1992), 57

Barton, A. B., "Foundations of Mediation Training: A Literature Review of Adult Education and Training Design," 157-182

Beijing Olympics, 56

*Belfast News Letter* (Northern Ireland), 190-191, 194

*Belfast Telegraph* (Northern Ireland), 194

Bell Labs, 116, 118, 125

Bercovitch, J., "Examining Structural Components of Peace Agreements and Their Durability," 399-426

"Beyond the 'Identity'—Paradigm: Conflict Resolution and the Dynamics of Self-Understanding," 229-237

Black Consciousness Movement, 248

*Black and White Styles in Conflict* study, 31

Blancke, B., "God in the Process," 377-398

*Bringing Peace into the Room* (Bowling and Hoffman), 256

Brooklyn Mediation Program study, 143-144

## C

Cairo Sudanese refugees. *See* Sudanese refugees (Cairo)

California Caucus of Colleges and University Ombuds (Cal Caucus), 120

California Institute of Technology, 123

Cambodia: characteristics of indigenous culture of, 351-352; patron-client communitarianism social structure in, 351-352

Cambodian peace negotiations (1987-1991): Australian Peace Proposal (1990) during, 360-361; comparing Western and Cambodian approaches to, 354-357; description of, 350; formation of goals during, 359-360; *fig.* origin of cultural traits affecting, 351-352; Paris Peace Agreements (1991) outcome of, 363; practical implications of cultural impact on, 368-371; roles of cultural factors in process of, 357-363; UN and PRK interplay during, 358-363

Camp David Accord, 414

Carter, J. S., "Then and Now: Interviews with Expert U.S. Organizational Ombudsmen," 111-139

- "A Case Study in Collaborative Governance: Health Care Law Reform in Georgia," 441-463
- CCPM (Joint Political and Military Commission) [Angola], 368
- Center for International Development and Conflict Management (CIDCM), 399
- Certainty effect, 185
- Chan-Serafin, S., "Do Mediators Walk Their Talk in Civil Cases?," 3-21
- Charkoudian, L.: "Fairness, understanding, and Satisfaction: Impact of Mediator and Participant Race and Gender on Participants' Perception of Mediation," 23-52; "Giving Police and Courts a Break: The Effect of Community Mediation on Decreasing the Use of Police and Court Resources," 141-155
- Chechen Republic of Ichkenia (ChRI), 416
- China: Confucianism and Taoism-based values of, 54-55; suspension of oil supplies to DPRK by, 60-61; UN Security Council Resolution 1718 approval by, 60
- China's diplomatic mediation: distinctive characteristics of, 57-59; emergence of new, 56-57; harmony-oriented vision of, 56-57; holistic approach to conflict prevention/resolution using, 62-64; long evolution of, 55-56; roots of, 54-55; six-party talks case study on, 60-62
- Chinese mediation culture: Confucianism and Taoism-based differences of, 54-55; diplomatic mediation of, 55-64
- Civil case mediations: benefits of using, 3-4; investigating mediators' opening statements on, 5-19; literature on, 4-5; usual procedures of, 6
- Civil war. *See* Conflicts
- Coalition Government of Democratic Kampuchea (CGDK), 359, 361, 362
- Coca-Cola, 115, 126
- Cold War, 377
- Collaborative governance: best practices in, 457-458*t*; definition of, 442; health care law reform in Georgia using, 445-461; increasing trend toward, 444-445; meaning of consensus within, 445*b*; Policy Consensus Initiative (PCI) applied to, 445*b*, 446, 449-454, 456
- Columbia University, 115
- Common Ground, 381
- Communication: awareness allowing reshaping of dialogue and, 256-257; creating transitional space through dialogue, 254; low-context, 354-355
- Community mediation centers: Community Mediation Maryland study on, 144-154; estimated numbers in the U.S., 141; literature review evaluating outcomes of, 142-144; measuring change in calls to policy after, 143; measuring filing of new charges after, 143-144
- Community Mediation Maryland study, 34-48; conclusions and implications of, 152-154; dependent and independent variables used during, 146-149; explanation of change in police involvement, 148; hypothesis of, 144; linear regression, ordered logit regression, and selection bias challenges of, 146; methodology used during, 144-145; results of the, 149-152*t*. *See also* Maryland Association of Community Mediation Centers (MACMC)
- Community mediation programs: effect of gender on behavior in, 24-30; racial and ethnic background effect on behavior in, 30-33; study on gender and racial/ethnic diversity impact on, 33-48; value of diversity in, 23-24
- Comprehensive Law movement, 389
- Comprehensive Peace Agreement (CPA) [2005], 399
- Confidence-building measures (CBMS), 408
- Confidentiality: ombudsman study on issue of, 116; ombudsmen "shield law" protecting, 134-135; Sulha concept of, 433-435
- Conflict: as challenging our pretence of completeness, 259; comparing Western, Cambodian, and Angolan approaches to, 355-356; consciousness role in, 230-262; debates on impact of culture on civil war, 349-350; Demilitarized Zone (DMZ) free of, 405, 417*t*, 418, 421; East Timorese indigenous approaches to deal with, 321-322; embodied engagement in, 255; examining personal transformation in, 240; experienced by Sudanese refugees, 276-278; five "orders of consciousness"

- relevant to, 245–246; “identity-based,” 229–237; impact of mediator gender on mediation, 25–26; impact of racial/ethnicity on behavior during, 31; Integral Theory on healthy/unhealthy values around, 101; nested model of, 257; relationship of consciousness structures to meaning of, 246–247; religion-caused violence and, 383–384; Rwandan genocide, 335–337, 343, 345; Timorese perceptions of *konflitu*, 319–321
- “Conflict Defines Origins: Identity Transformations of Sudanese Refugees in Cairo,” 263–289
- Conflict prevention: creating regional security mechanisms for, 63; encouraging confidence-building measures, 63–64; promoting economic development for, 63
- Conflict research: on durability of peace agreements, 401; identity concept used in, 230–231; reviewing research contributions to, 231–236
- Conflict resolution: Angolan peace negotiations (1990–1991), 350, 352–357, 363–371; Cambodian peace negotiations (1987–1991), 350, 351–357, 358–371; China’s diplomatic mediation holistic approach to, 62–64; comparing Western/non-Western methods of, 233–235; consciousness lens to improve practice of, 255–259; consciousness role in, 230–262, 241, 242–243; consciousness structures used to understand, 247–259; contemporary use of faith in, 391; embodied engagement and, 255; European and international approaches to, 324–325; examining impact of culture on peace negotiations for, 350–373; examining personal transformation in, 240; examining whether God belongs in the, 377–378; five “orders of consciousness” relevant to, 245–246; honor tool of Sulha (reconciliation in Arabic), 67–81; increased awareness to choose constructive, 247–249; limit of ethnocentric perceptions in civil war, 349–373; mediation approach to, 242, 248–249, 256; mediation as tool for, 55; *nabe biti* ritual (East Timor) for, 321–323, 326; never negotiate on basis of values principle of, 453; shifts in consciousness for, 249–252; support required for, 258–259; traditional space for, 252–254. *See also* Peace agreements; Reconciliation; Truth and Reconciliation Commissions
- Conflict resolution practice: debate over spirituality as part of, 379–384; negative impact of religion in, 380–384; scholarship on role of spirituality in, 378
- Conflict Resolution Quarterly*, 127, 170, 172
- Conflict resolution training: learning transfer for, 169–170; so-called spacing effect, 168; support for internalizing, 167
- Confucianism, 54–55
- Confucius, 54
- Conscious competence, 160
- Conscious incompetence, 160
- Consciousness: characteristics of, 240–241, 242; conflict and conflict resolution roles of, 239–240, 241; in culture-based conflict contexts, 243–245; definition of, 240; discourse shaping our, 256–257; five orders of, 245–247; improving practice of conflict resolution through, 255–259; modernism on object of, 246; NVC (nonviolent communication) movement based on needs of, 242; shifts in, 249–252
- “Consciousness in Culture-Based Conflict and Conflict Resolution,” 239–262
- Consciousness postmodern, 246
- Consciousness structures: five “orders of consciousness,” 245–247; relationship to meaning making in conflict, 246–247; understanding conflict resolution through, 247–259
- Consensus: definition of, 445*b*; Policy Consensus Initiative (PCI) on, 445*b*, 446, 449–454
- The Consensus Building Handbook: A Comprehensive Guide to Reaching Agreement*, 380
- Constructivism, 97, 98
- Conventional level of development, 94, 101
- Corporate Ombudsman Association (COA), 123
- Croatian Republic of Bosnia and Herzegovina, 415
- Cross-cultural differences: comparing Western/non-Western methods of conflict

- resolution, 233-235; in identity formation and transformation, 231; in understanding of conflict and resolution, 244
- Cultural differences: China's mediation, 54-64; complexity of, 30; impact on mediation by, 30-31
- Culture: Angolan traits affecting peace negotiations, 352-357, 363-368; Cambodian traits affecting peace negotiations, 351-357, 358-363; complexity of, 30; debates on impact on civil conflicts by, 349-350; deep, 244; definition and meaning of, 53-54; description and implications of, 243-244; differences in understanding of conflict and resolution, 244; honor (*sharaf*) as central to Arab, 67, 68-81
- "The Culture of China's Mediation in Regional and International Affairs," 53-65
- Culture-based conflicts. *See* Identity-based conflicts
- Cura animarum* (care of souls) tradition, 379
- Cybernetics, 86, 89
- D**
- Darfur: "conflict defines origins" saying by people of, 272; "Sudanization" process in, 272. *See also* Sudan
- Dayton Agreement, 413, 415, 417*t*, 418, 419
- "Dealing with Conflicts after the Conflict: European and Indigenous Approaches to Conflict Transformation in East Timor," 315-329
- Debriefing learning activity, 167
- Declaration on the Conduct of Parties in the South China Sea (2002), 63-64
- Deep culture, 244
- Deep Peace, 256
- Defendants: community mediation centers outcomes for, 142; interactional competence study on, 217-221. *See also* Mediation participants; Plaintiffs
- Demilitarized Zone (DMZ), 405, 417*t*, 418, 421
- Democratic Kampuchea (DK) [Cambodia], 359
- Democratic People's Republic of Korea (DPRK): China's suspension of oil supplies to, 60-61; reducing hostility between U.S. and, 61; seven essential Chinese mediation principles used during, 60-62; six-party talks with, 58, 60-62; UN Security Council Resolution 1718 sanctions against, 60; UN Security Council Resolution 1874 sanction against, 62
- Dialogue: awareness allowing reshaping of, 256-257; creating transitional space through, 254
- Dialogue and the Practice of Law and Spiritual Values conference (2001), 389
- Disarmament, Demobilization, and Reintegration (DDR), 418
- Dispute resolution: credentialing and quality assurance of, 172, 176; joint commissions established for, 409-410; peace agreement provision for, 408-409; relationship between scholarly and practice of, 171-172; strategies for training mediators for, 172-176
- "Do Mediators Walk Their Talk in Civil Cases?," 3-21
- DPRK six-party talks: Chinese mediation's role playing flexibility during, 58; seven essential Chinese mediation principles employed during, 60-62
- Duerr, G.M.E., "Prospect Theory and the Framing of the Good Friday Agreement," 183-203
- Durable Powers of Attorney: description of, 442; Georgia collaborative law-reform on, 443*t*-461
- E**
- East Timor: CAVR established in, 326; *finaku* and *kaladi* ethnic dichotomy in, 319; independence of, 315-316; indigenous approaches to deal with conflicts, 321-324; local versus international conflict resolution approaches in, 325-328; *nabe biti* ritual in, 321-323, 326; political rivalry players in, 316; post-conflicts following independence of, 317-318; *simu malu* (mutual acceptance) program in, 326; Timorese conflict perceptions, 319-321; UN transitional administration in, 315-316. *See also* Republica Democratica de Timor Leste

East Timor conflict: history of the, 316-317;  
post-conflicts following the end of,  
317-318

Egyptian-Israeli Peace Agreement, 413, 414  
*Evasive Peace* (Zartman), 183

Employee Assistance Program (Cal Tech), 123

"Enhanced communication" meditation, 26

Entitlement, 98

Ethnicity. *See* Racial/ethnicity differences

Europe. *See* Western states

European Commission, 324, 325

"Examining Structural Components of Peace  
Agreements and Their Durability," 399-426

Experiential learning, 251

Experiential learning cycle, 161-162/fig

## F

Facilitative mediation, 85

Fairness displays, 216-217

"Fairness, understanding, and Satisfaction:  
Impact of Mediator and Participant Race  
and Gender on Participants' Perception of  
Mediation," 23-52

Faith tradition: contemporary use in conflict  
resolution, 391; emotional and spiritual  
benefits of, 390-391

Female mediators: perceptions of behavior of,  
27; perceptions of neutrality by, 24-25

First Chechen War, 416

FNLA (National Front for the Liberation of  
Angola), 415

Fordham University School of Law, 389

"Foundations of Mediation Training: A  
Literature Review of Adult Education and  
Training Design," 157-182

FUNCINPEC (National United Front for an  
Independent, Neutral, Peaceful, and  
Cooperative Cambodia), 358, 359

## G

*Gacaca* ("justice on the grass") [Rwanda],  
338-340, 342

Garcia, A. C., "The Role of Interactional  
Competence in Mediation," 205-228

*Garstang v. Superior Court of California*,  
134-135

Gender: impact on interaction of mediator  
and participants, 27; impact on mediation  
conflict behavior, 25-26; impact on

perceptions of neutrality, 24-25; mediation  
experience study findings on effects of  
race/ethnicity and, 33-48; mediation-  
participant gender matches, 28-30; medi-  
ator behavior and impact of, 26-27. *See*  
*also* Women

Gender identity rupture, 280-281

Gender stereotyping studies, 25-26

George health care reform: background of the,  
442-444; collaborative law-reform imple-  
mentation, 454-455; collaborative law-  
reform participants in, 445-449;  
collaborative law-reform participatory  
process for, 449-454; lessons learned from  
the, 455-456, 458-461; Policy Consensus  
Initiative (PCI) used during, 445b, 446,  
449-454, 456; Terri Schiavo case influ-  
encing, 442; timeline for the, 443t

George health care reform lessons: assessment at  
the outset, 455-456; celebrating success, 461;  
formal agenda and goals, 456, 458-459;  
resources to support process, 460; role of the  
media, 460-461; sponsorship, 459-460

German Civil Peace Service, 324

German Gesellschaft für Technische  
Zusammenarbeit, 324

"Giving Police and Courts a Break: The Effect of  
Community Mediation on Decreasing the  
Use of Police and Court Resources," 141-155

"God in the Process," 377-398

Goldberg, R., "God in the Process," 377-398

Good Friday Agreement (GFA) [Friday]:  
examining the problem of selling the, 184;  
implementing the framing of, 194-195;  
methods used to examine framing of,  
187-188; Nationalist/Republican pro-  
agreement forces for, 190-192; other pro-  
agreement forces for, 192-194; presenting  
costs and benefits of the, 195-197; prospect  
theory used to frame the, 185-201; three  
unique characteristics of the, 184-185;  
Unionist/Loyalist pro-agreement forces for,  
188-190; "Yes Campaign" promoting,  
192-194, 197-198, 200, 201

## H

Hancock, L. E., "Prospect Theory and the  
Framing of the Good Friday Agreement,"  
183-203

- Harrisburg Police-Neighborhood Dispute Settlement Center partnership, 143
- Harvard Medical School ombuds, 119
- Hedeon, T., "Foundations of Mediation Training: A Literature Review of Adult Education and Training Design," 157-182
- Historically structured sampling (HSS): description of, 265; Sudanese refugees study use of, 265-266
- HIV/AIDS: recommendations for access to treatment for, 343; Rwandan genocide and spread of, 343
- Hodna* (temporary ceasefire), 432
- Hoffman, E., "Examining Structural Components of Peace Agreements and Their Durability," 399-426
- Holding environment: conflict resolution in context of, 258-259; mother-child relationship and, 258
- Holistic Law movement, 389
- Honeyman's Test-Design Project, 176
- "Honor: The Sulha's Main Dispute Resolution Tool," 67-81
- Honor killings, 69-70
- Honor (*sharaf*): as central to Sulha process, 67, 68-69; centrality in Arab family and culture, 69-71; "folkloristic/emotive" approach to, 70-71; Jordanian Penal Code Article 340 on extenuating circumstance of, 70; links among Sulha, revenge, forgiveness, and, 71-73; throughout the Sulha's task-specific stages, 73-80
- Human Rights Watch, 335, 337, 339, 343
- Humanistic mediation, 85-86, 89
- I
- Identity: caution against uncritical use of, 230; complex and dynamic self-relationship of, 231; cross-cultural differences in, 231; multiple and idiosyncratic characteristics of, 274; personal transformation during conflict and conflict resolution, 240; as problematic theoretical concept, 230; refugee, 274-276; transitional space allowing changes in, 252-254. *See also* Religious identity
- Identity confusion, 275
- Identity transformation: examining conflict and conflict resolution, 240; increasing awareness for, 247-249; potential of mediation for, 242; refugee, 274-276; shifts in consciousness, 249-252; of Sudanese refugees in Cairo, 263-289
- Identity-based conflicts: characteristics of, 229; consciousness in, 239, 243-245; development of concepts and models on, 229-230
- Increasing awareness: facilitator or mediator efficacy through, 248-249; for freedom to choose conflict resolution, 247-248
- Indigenous culture: Angolan, 352-354; Cambodian, 351-352; East Timor *nabe bisi* ritual, 321-323, 326; Rwandan *gacaca* method, 338-340, 342
- Informed consent, 83
- Integral Law movement, 389
- Integral Theory: description and five components of, 83-84; implications for mediation practice, 104-105; modern worldview on problem-solving contribution to, 95-96, 101; postmodern stage contributions to, 96-99, 101; summary of health/unhealthy values around conflict, 101; theory of levels or stages of development, 91-95, 101, 102-104; theory of quadrants and, 87-91; transformation of moral level goal of, 99-100; translation goal of, 100, 101
- Interactional competence study: data and methods used during, 208-209; discussion and conclusions of, 221-224; interactional competence during contractor's opening statement, 217-221; interactional competence during homeowner's opening statement, 210-217; lists, repetition, and quotes format used by homeowner, 214-216; preemptive moves made by homeowner, 212-214, 216-217; presenting evidence by homeowner, 212; review of existing literature, 206-208
- Internal control measures, 406
- International Alliance of Holistic Lawyers, 389
- International Criminal Court, 332
- International Criminal Tribunal for Rwanda (ICTR), 335-337, 340-342, 344
- International Ombudsman Association (IOA), 116, 123, 124, 136
- International Society for Krishna Consciousness (ISKCON) ombudsman, 125

IRA (Irish Republic Army), 195

Irish Concern, 324

Israeli-Palestinian Oslo Accords (1993), 199

Israel's Arab community: centrality of the family in, 70; centrality of honor (*sharaf*) in, 69-71; "honor killings" in, 69-70; mediation and arbitration base of, 68; Sulha (reconciliation in Arabic) role in, 68-81

## J

Joint Political Military Commission (Rwanda), 409

Jordanian Penal Code Article 340, 70

*Journal of the California Caucus of College and University Ombudsmen*, 120, 127

*Journal of the International Ombudsman Association*, 127

"Judging the Acceptability of Amnesties: A Togolese Perspective," 291-313

## K

Kansas University, 118

"Ken Wilber's Integral Theory Applied to Mediation," 83-107

Khasar-Yurt Accord (1996), 416

Khmer People's National Liberation Front (KPNLF), 359, 361

Khmer Rouge (Cambodia), 352

Klatt learning style strategies, 164-165fig

Knowles adult learning model, 159

Kolb's typology of learning styles, 161fig, 165fig

Kpanake, L., "Judging the Acceptability of Amnesties: A Togolese Perspective," 291-313

## L

Latinos/Latinas small-claims cases study, 32-33

Law: *logos* versus *mythos* in, 379; morality developed within the, 379; religion used to disenfranchise women under the, 382; spirituality element of ethics within, 390-391

Learning environment: description of, 162; relevant in mediation training, 162-163

Learning styles: Kolb's typology of, 161fig, 165fig; training design strategies for, 164-165fig

Lee, S. Y., "The Limit of Ethnocentric Perceptions in Civil War Peace Negotiations," 349-373

Levels of development: conventional, 94, 101; examples of, 93fig-95; fluidity of, 92-93; human growth, 91-92; as Integral Theory pillar, 91; mediation participants at different, 102-104; postconventional (or worldcentric), 94, 101; postmodern, 94-95, 101; preconventional, 93, 101; scientific achievement, 94

Levine-Finley, S., "Then and Now: Interviews with Expert U.S. Organizational Ombudsmen," 111-139

"Liberal peace" concept, 356-357

"The Limit of Ethnocentric Perceptions in Civil War Peace Negotiations," 349-373

Living Wills: description of, 442; Georgia collaborative law-reform on, 443t-461

Loch, Alexander, "Dealing with Conflicts after the Conflict: European and Indigenous Approaches to Conflict Transformation in East Timor," 315-329

*Logos* vs. *mythos*, 379

Low-context communication, 354-355

Lusaka Protocol, 413, 415-416, 417, 418

## M

Mahmoud, H. W., "Conflict Defines Origins: Identity Transformations of Sudanese Refugees in Cairo," 263-289

*The Making of a Mediator* (Lang and Taylor), 170

Male mediators: perceptions of behavior of, 27; perceptions of neutrality by, 24-25

Maryland Association of Community Mediation Centers (MACMC), 34, 144. *See also* Community Mediation Maryland study

Maslow's hierarchy of needs, 97, 98

Mediation: Chinese cultural impact on regional and international, 53-64; comparing *Sulha* to Western-style, 428, 429-438; examining stability of agreements, 144-154; facilitative, 85; gender and racial/ethnic diversity impact on, 23-48; humanistic, 85-86, 89; increasing awareness facilitating, 248-249; Integral Theory approach to, 83-84, 87-95, 99-105; narrative, 86, 97-98; peace agreement role



- of, 401–402; problem-solving, 84, 95–96; roadmap for integrating religion and spirituality into, 385–391; role of interactional competence in, 205–224; Sulha (reconciliation in Arabic) form of, 67–81, 427–438; systemic, 86, 98–99; transformation potential of, 242; transformative, 87, 99–100; venting practice in, 435–436. *See also* Peace negotiations
- Mediation agreement stability study: explanation of change in police involvement, 148*t*; findings and implications of, 152–154; hypothesis used for, 144; methodology used for, 144–145; results of the, 149–152*t*
- Mediation goals: Integral Theory transformation and translation, 99–101; mediator opening statements study on, 9–10*t*; problem-solving versus empowerment, 84, 95–96
- Mediation metatheories: Alexander's axes, 85; Ken Wilber's Integral Theory, 83–84, 87–95, 99–105; New Grid, 84–85; Old Grid, 84; Wilber's theory of quadrants, 85, 87–91
- Mediation participants: community mediation centers outcomes for, 142–143; Community Mediation Maryland study on outcomes for, 144–154; at different levels of development, 102–104; gender impact on interaction between mediator and, 27; gender matches between mediators and, 28–30; informed consent by, 83; interactional competence study on, 205–224; perceptions of male/female mediator behavior by, 27; perceptions of neutrality by gender of mediator, 24–25; racial/ethnicity and interaction between mediators and, 32–33. *See also* Defendants; Plaintiffs
- Mediation racial/ethnicity/gender study: case variables of, 35–36; demographic match variables of, 35; dependent variables of, 37; discussion of findings, 43–48; findings on gender effects, 40–42*t*; findings on race/ethnicity effects, 42–43*t*; gender match equations used for, 37, 40; goal of the, 33–34; mediator behavior variables of, 36–37; methodology used for, 34–35; variable names, descriptions, and summary statistics of, 38*t*–39*t*
- Mediation training: adult learning component of, 158–160; internalizing learning for, 167–170; Klatz's design strategies for, 164–165*fig*; learning environment for, 162–163; learning styles and cycles impacting, 161*fig*–162*fig*; Milano-Ullius' sequential alternative model of design for, 163–164*fig*; overview of literature related to, 158; on potential differences in power between disputants, 206; presentation strategies and activities for, 165–167; processing learning approach to, 167; quality assurance and promotion for, 176; strategies for effectiveness of, 170–176; studies on mixed results of family mediators, 175
- Mediator opening statements: lack of current information on, 5; study conducted on, 6–18; usual first day procedures including, 6
- Mediator opening statements study: discussion of, 15–18; on mediation goals, 9–10*t*; methodology used during, 6–8; results of, 8–15
- Mediator Skills Project, 176
- Mediator values: awareness and disclosure of, 385–389; as harming self-determination, 392; impact on conflict resolution, 382–383; impartiality as equivalent to lack of, 381
- Mediators: conflict resolution training for, 167–170; Deep Peace understanding by, 256; descriptions of process and strategies by, 7–8, 10–14; dispute resolution training for, 171–176; during DPRK six-party talks, 61; foundations of mediation training of, 157–177; gender impact on behavior of, 26–27; gender impact on interaction between participants and, 27; gender matches between participant and, 28–30; impact on perceptions of neutrality by gender of, 24–25; impact of racial/ethnicity on behavior of, 31–32; impartiality as equivalent to lack of values, 381; increasing awareness for efficacy of, 248–249; informed consent required by, 83; interactional competence of, 205–224; opening statements of, 5–19; postmodernist, 97–98; postmodernist narrative mediation task of, 97–98; quality assurance and promotion for, 172, 176; racial/ethnicity

- and interaction between participants and, 32-33; religious values of, 382-383; skills identified as important to, 175-176; understanding the needs of the clients, 377-378
- Milano-Ullius sequential alternative model of design, 163-164ffg
- MIT ombudsman, 119, 120, 121, 123
- Modernism, 246
- MPLA (Popular Movement for the Liberation of Angola), 353, 364, 365, 367-368, 370, 415
- Mukherjee, G., "Achieving Reconciliation through Prosecution in the Courts: Lessons from Rwanda," 331-348
- Mullet, E., "Judging the Acceptability of Amnesties: A Togolese Perspective," 291-313
- Muslaha* (reconciliation) principle, 429
- Mythos* vs. *logos*, 379
- N
- Nahe biti* ritual (East Timor), 321-323, 326
- Nan, S. A., "Consciousness in Culture-Based Conflict and Conflict Resolution," 239-262
- Narrative mediation, 86, 97-98
- National Association for Community Mediation, 176
- National Dialogue program (East Timor), 325
- National Service of Gacaca Jurisdictions, 339
- NATO airstrikes (1995), 415
- Negotiation: Chinese mediation step-by-step approach to, 61-62; DPRK six-party talks aim for give-and-take, 62; evaluative mediation use of objective criteria during, 88-89; premise of value-free, 453
- Negotiation Journal*, 127
- Neighborhood Dispute Settlement Center-Harrisburg Policy partnership, 143
- Network for Life and Choice, 381
- Neutrality: challenge of maintaining ombudsman, 133-134; impact of mediator gender on perception of, 24-25; ombudsman study on issue of, 116
- New New Grid system, 84-85
- NGOs (nongovernmental organizations): post-conflict interventions by, 321, 327; Timor-Aid, 324, 325

- 9-11 attacks, 377
- Northern Illinois University ombudsman, 119
- Northern Ireland Troubles: Good Friday Agreement (GFA) to resolve, 184-201; long history of the, 185
- Northern Ireland Women's Coalition, 194
- Nuremberg Trials (1945), 331, 332
- NVC (nonviolent communication) movement, 242

## O

- Old Grid system, 84
- "Ombudsman 101" (TOA), 126-127
- Ombudsmans: challenge of defining role of, 127-138; historic origins of, 112; professional mentoring of, 136-137. *See also* Organizational ombudsmans
- Organizational ombudsman challenges: addressing organizational "agita," 135-136; assessing and communicating value and effectiveness, 128-131; building and maintaining credibility, 131-132; establishing certification, 132-133; maintaining neutrality, 133-134; need for "shield law," 134-135; nomenclature, 127-128; supporting professional mentoring, 136-137
- Organizational ombudsman field: challenges facing the, 111-112; early development of the, 112; factors supporting growth and stability of, 119-127; inception of the modern role in U.S. by, 113-115; Standards of Practice for, 116, 124
- Organizational ombudsman field factors: advent of ombud training, 126-127; coming up from within/internal hires, 121-122; creating broader acceptance for ombuds, 124-126; creation of organizational ombudsman associations, 123-124; developing standards of practice, 124; early gatherings and professional collegiality, 119-121; support from management, 122-123
- Organizational ombudsman field study: basic questions asked of ombudsman during, 117-119; conclusions on future directions, 137-138; examining ongoing challenges and opportunities, 127-137; on key factors supporting ombudsman field, 119-127;

- mixed-methods approach to, 112–113;
  - respondents of, 114*t*
  - Organizational ombudsmen: on challenge of job definition and uncertainty, 117–118; on complications faced by, 118–119; confidentiality and neutrality issues for, 116, 133–135; parameters of role, 115–117; professional mentoring of, 136–137. *See also* Ombudsmen
  - Oslo Accords (1993), 199
- P
- Palestinian Human Rights Monitor*, 69
  - Paradigm, 244
  - Paris Peace Agreements (1991) [Cambodia], 363
  - Parties: peace agreements that channel power struggles of, 404; religion as undermining self-determination of, 381–383
  - Peace: “liberal peace” concept of, 356–357; third-party guarantees of, 406–407
  - Peace Agreement between Russian Federation and Chechnya, 413, 416, 417*t*
  - Peace agreement case studies: comparison between the cases, 417*t*; Dayton Agreement, 413, 415, 417*t*, 418, 419; Egyptian-Israeli Peace Agreement, 413, 414, 417*t*, 418; framework and analysis used in, 402–413*t*; Lusaka Protocol, 413, 415–416, 417*t*; major findings of the, 416–420; policy implications of, 420–421; Russian Federation and Chechnya, 413, 416, 417*t*
  - Peace agreement case study framework: arms control, 405–406, 417*t*; channeling the parties’ power struggles, 404, 417*t*; confidence-building measures (CBMS), 408, 417*t*; demilitarized zones, 405, 417*t*, 418, 421; dispute resolution, 408–410, 417*t*; formality, 410–411, 417*t*; hypotheses tested, 403–404, 417*t*; internal control, 406, 417*t*; peacekeeping, 408, 417*t*; settling the issues, 411–412, 417*t*; specificity, 410, 417*t*; summary of good peace agreements features, 412–413*t*, 417*t*; third-party guarantees of peace, 406–407; troop withdrawal, 404–405, 417*t*
  - Peace agreements: Comprehensive Peace Agreement (CPA) [2005] in Sudan, 399–400; examining mediation role in, 401–402; features of good, 412–413*t*; Good Friday Agreement (GFA), 184–201; “harm-benefit” aspect of, 407; Israeli-Palestinian Oslo Accords (1993), 199; problem of selling the, 184; rates of collapsing, 400; research on durability of, 401; Rwanda’s Arusha peace agreement, 409; specificity and formality of, 410–411. *See also* Conflict resolution
  - Peace negotiations: Angolan (1990–1991), 350, 352–357, 363–371; Cambodian (1987–1991), 350, 351–357, 358–371; examining influence of culture on, 350–371; four major factors affecting, 358*fig*. *See also* Mediation
  - Peace processes: challenges facing, 183; framing the peace agreement, 183–201; Truth and Reconciliation Commissions as, 200
  - Peacekeeping deployment, 408, 417*t*
  - Pely, D.: “Honor: The Sulha’s Main Dispute Resolution Tool,” 67–81; “Where East Not Always Meets West: Comparing the *Sulha* Process to Western-Style Mediation and Arbitration,” 427–440
  - People’s Republic of Kampuchea (PRK), 352, 358–363
  - Perloff, F., “Ken Wilber’s Integral Theory Applied to Mediation,” 83–107
  - Plaintiffs: interactional competence study on, 210217; lists, repetition, and quotes format used by, 214–216; preemptive moves made by homeowner, 212–214, 216–217. *See also* Defendants; Mediation participants
  - Polaroid, 118, 122
  - Policy Consensus Initiative (PCI): broader community engagement principle of, 453–454; description of, 445*b*, 446; effectiveness and efficiency of the, 451–452; factors to analyze identified by, 456; inclusiveness principle of, 449–450; shared responsibility principle of, 452–453; voluntariness principle of, 450–451
  - Postconventional level of development, 94, 101
  - Postmodern level of development, 94–95, 101
  - Postmodernism: description of, 97; Integral Theory and, 96–99; narrative mediation and, 86, 97–98; systems theory and systemic mediation, 86, 98–99
  - Preconventional level of development, 93, 101

- Preemptive moves: displaying fairness as bargaining, 216-217; made during plaintiff's opening statement, 212-214; preemptive defense of trustworthiness, 216
- Presenting evidence, 212
- Problem-solving mediation, 95-96
- Processing learning, 167
- Progressive Unionist Party (PUP) [Northern Ireland], 189
- Prospect theory: description and literature on, 185-187; Good Friday Agreement (GFA) analysis using, 187-201; Good Friday Agreement (GFA) [Friday] outcome determined by, 197-201; on selecting reference points to frame issues, 186
- "Prospect Theory and the Framing of the Good Friday Agreement," 183-203
- Prueller, Vanessa, "Dealing with Conflicts after the Conflict: European and Indigenous Approaches to Conflict Transformation in East Timor," 315-329

## Q

- Quin, C. (Jason), 53-65

## R

- Racial/ethnicity differences: conflict behavior and, 31; impact on mediation by, 30-33; mediation experience study on effects of gender and, 33-48; mediator behavior and, 31-32; mediator and participant interaction and, 32-33; small-claims cases study on, 32-33
- Raines, S. S., "Foundations of Mediation Training: A Literature Review of Adult Education and Training Design," 157-182
- "Rape lady," 111
- Rapid Reaction Mechanism, 325
- Reasons to Kill* (Rubenstein), 257
- Reconciliation: acts of consciousness required for, 242; defining notion of, 333-334; judicial approaches to, 334-335; Rwandan, 332-333, 335-346; theoretical approach to Rwandan, 332-333. *See also* Amnesties; Conflict resolution; Truth and Reconciliation Commissions
- Refugee identity: challenges during the settlement phase, 274-276; identity confusion stressor of, 275; nature of, 274. *See also* Sudanese refugee identity
- Relationships: Cambodian patron-client communitarianism, 351-352; conflict resolution process impacting future, 259; holding environment of mother-child, 258; nested model of conflict on, 257
- Religion: alternative dispute resolution (ADR) as rooted in, 389; conflict and violence caused by, 383-384; definition of, 379; framing conflicts as values disputes, 380-381; roadmap for integrating mediation and, 385-391; undermining third-party neutrality and self-determination, 381-383. *See also* Spirituality
- Religious identity: Angolan indigenous cultural, 352-353; Cambodian indigenous cultural, 351-352; rupture of Sudanese refugee, 280. *See also* Identity
- Religious peacemaking, scholarship on, 384
- Republica Democratica de Timor Leste, 315. *See also* East Timor
- Restorative justice: criticisms of truth commissions for, 294-297; Togolese amnesty study on, 298-309; Truth and Reconciliation Commission goal of, 293-294
- Rituals: creating transitional space through, 254; East Timor *nahe biti*, 321-323, 326
- "The Role of Interactional Competence in Mediation," 205-228
- Russian Federation, 416
- Rwanda reconciliation: analysis and recommendations for, 340-343; defining notion of reconciliation, 333-334; *gacaca* ("justice on the grass") tradition for, 338-340, 342; ICTR (International Criminal Tribunal for Rwanda) for, 335-337, 340-342, 344; judicial approaches to, 334-335; national court system used to further, 337-338, 342; specific strategies for developmental process of, 343-345; theoretical approach to examining, 332-333
- Rwandan genocide: creating mechanisms to ensure no repeat of, 345; HIV/AIDS spread during, 343; ICTR established after, 335-337; scale and nature of, 335
- Rwanda's Arusha peace agreement, 409

## S

- Scientific achievement level of development, 94
- Scott, C., "A Case Study in Collaborative

- Governance: Health Care Law Reform in Georgia," 441-463
- Seibt, J., "Beyond the 'Identity'—Paradigm: Conflict Resolution and the Dynamics of Self-Understanding," 229-237
- Self-determination: goals of, 381; practitioner's worldview as harming, 392; religion as undermining right to, 381-383
- Self-image. *See* Identity
- "The sensitive self," 94
- Sequential alternative model of design, 163-164 *fig*
- Shanghai Cooperation Organization, 63
- "Shield law," 134-135
- Shifts in consciousness: conflict resolution through, 249-252; transitional space allowing, 252-254
- Shuohe* (speaking peace), 55
- Sinn Féin (Northern Ireland), 191, 195
- Six Day War (1967), 414
- Small-claims cases study, 32-33
- Social Democratic and Labor Party (SDLP) [Northern Ireland], 190-192
- South Africa: political transition and criticisms of truth commission in, 294-296; Truth and Reconciliation Commission origins in the, 293-294
- South Africa's Truth and Reconciliation Commission, 200
- Southern Illinois University Carbondale ombudsman, 124
- Southern Sudanese referendum (2011), 286
- Southland, 115
- Spacing effect, 168
- Spirituality: as center of the interfaith encounter, 384; debate over conflict resolution role of, 379-384; definition of, 379; as element of legal ethics, 390-391; roadmap for integrating mediation and, 385-391; scholarship on conflict resolution practice and, 378. *See also* Religion
- Standards of Practice: development for ombudsmen, 124; IOA (International Ombudsman Association), 116, 124
- State Offices of Dispute Resolution, 157
- Sudan: Comprehensive Peace Agreement (CPA) [2005] in, 399-400; demographics and geographical divisions of, 269-270; map of, 269; reoccurring civil war conflict in, 399; Southern Sudanese referendum (2011) of, 286; urbanization/cultural change in, 272-273. *See also* Darfur
- Sudanese identity: diverse markers of, 271-273; diversity of, 270; Sudanese wars and the, 270-271; urbanization/cultural change impacting, 272-273
- Sudanese refugee identity: ambiguity and ambivalence in, 278-284; challenges and stressors of, 274-276; rupture in gender identities, 280-281; rupture in religious identities, 280; sit-in (2005) and impact on, 264, 281-284; UNHCR failures to address issues of, 285. *See also* Refugee identity
- Sudanese refugee identity study: on ambiguity and ambivalence in identity, 278-284; on contact and conflict with Egyptians, 277-278; on contact and conflict with other Sudanese, 276-277; context and methodology of, 265-273; on Sudanese refugees living in Cairo, 273-276
- Sudanese refugees (Cairo): contact and conflict with Egyptians by, 277-278; contact and conflict with other Sudanese by, 276-277; dehumanized feelings experienced by, 276; examining the identities of, 263-264; identity changes experienced by, 274-276; sit-in (2005) of, 264, 281-284; sociodemographic characteristics of study participants, 267-268; study on collective identity conflict impact on, 265-286; two waves of influx into Cairo by, 273; UNHCR statistics on, 266, 273
- Sudanese sit-in (2005), 264, 281-284
- Sudanese wars: crisis of identity and, 271-273; history of, 270-271
- Suez Canal, 414, 418
- Sulha committee (or Jaha): Atwa ("a given token") designated by, 72; authority of the, 433; "blood money" (*Dijaa*) fine by, 78-79; concept of confidentiality followed by, 433-435; concept of neutrality followed by, 437-438; description of, 430-431; using honor to ensure durability and sustainability of Sulha Agreement, 79-80; using honor to move the Sulha process forward, 76-77; using honor to recruit offender's family, 73-74; using honor to recruit the victim's family, 74-76; using honor tools during the Sulha ceremony,

- 77-79; lack of remuneration to, 438; Riya ritual, 78, 79; Sulha role of, 68
- Sulha (reconciliation in Arabic): abritration elements of, 431-433; comparing Western-style mediation and, 428, 429-438; concept of confidentiality in, 433-435; concept of neutrality in, 437-438; concept of venting, 435-437; description and tradition of, 67-68, 427-428; *Hodna* (temporary ceasefire), 432; honor (*sharaf*) as central to process of, 67, 68-69; honor tools through task-specific stages of, 73-80; links among honor, revenge, forgiveness, and, 71-73; "location neutrality" expression in, 437-438; *Muslaha* (reconciliation) as core principle of, 429; Sulha committee (or Jaha) role in, 68, 72; *Tawafith* (written and verbal commitments) reinforcing, 431, 432. *See also* Arab culture
- Superior Court of California, Garstang v.*, 134-135
- Support (conflict resolution), 258-259
- Systemic mediation, 86, 98-99
- Systems theory, 86, 89-90, 98-99
- T**
- Taoism, 54-55
- Terri Schiavo case, 442
- Texaco, 115, 122
- "Then and Now: Interviews with Expert U.S. Organizational Ombudsmen," 111-139
- Theory of quadrants, 87-91
- Third-party guarantees of peace, 406-407
- Third-party neutrality: religion as undermining, 381-383; *Sulha* concept of, 437-438
- Timor-Aid, 324, 325
- Timor-Leste. *See* East Timor
- TOA (The Ombudsman Association), 123, 124, 126
- TOA-UCOA merger, 123-124, 135
- Togolese amnesty study: acceptability of amnesty hypothesis of, 296-298; discussion of, 304-306; limitations of, 306-307; participants of, 298-299; policy recommendations of, 307-309; procedure used during, 302; research scenarios of, 299-302; results of, 302-304
- Traditional space: conflict resolution facilitated through, 252-254; description of, 252

- "Traditionalism" order of consciousness, 245
- Transfer of learning, 167-170
- Transformation. *See* Identity transformation
- Transformational Law movement, 389
- Transformative mediation goal, 87, 99-100
- Transitional space: conflict resolution through, 252-254; ways to create, 254
- Translation mediation goal, 100, 101
- Treaty on the Nonproliferation of Nuclear Weapons, 62
- Troop withdrawal, 404-405
- Truth and Reconciliation Commissions: CAVR (East Timor), 326; description of, 200; political transition and criticisms of, 294-297; South African origins of, 293-294; study on Togolese perspective on, 298-309. *See also* Amnesties; Conflict resolution; Reconciliation

## U

- UC-Berkeley ombudsman, 116, 121
- UCDP Armed Conflict Dataset: Dayton Agreement, 415; Egyptian-Israeli Peace Agreement, 414; examining four cases selected from, 402; framework and analysis used to examine cases in, 402-413; Lusaka Protocol, 415-416; major findings from examining cases in, 416-421; Russian Federation and Chechnya Peace Agreement, 416
- UCOA-TOA merger, 123-124, 135
- Ulster Democratic Party (UDP) [Northern Ireland], 189
- Ulster Unionist Party (UUP) [Northern Ireland], 188-189, 198
- Ultrastability, 253
- UN Security Council Resolution 1718, 60
- UN Security Council Resolution 1874, 62
- Unconscious competence, 160
- Unconscious incompetence, 160
- UNHCR: failure to address Sudanese refugee identity issues, 285; false rumors on money refugees receive from, 278; refugee identity as defined by, 276; resettlement phase and role of, 275, 281; Sudanese refugee statistics kept by, 266, 273; Sudanese sit-in (2005) protest against, 264, 281-284
- UNITA (National Front for the Liberation of Angola), 353, 364, 365, 367-368, 370
- UNITA (National Union for the Total Independence of Angola), 415

United Nations Transitional Authority in Cambodia (UNTAC), 360, 362, 363  
 United Nations (UN): Cambodian peace negotiations and role of, 358-363; Declaration of Human Rights (1948), 332; extension of mission in East Timor by, 327; ICTR set up by the, 335-337; peace-keepers removed after start of Rwandan genocide, 335; transitional administration in East Timor by, 315-316  
 United States Holocaust Memorial Museum, 335  
 University of California-Irvine, 121  
 University of California-Santa Barbara, 120  
 University and College Ombuds Association (later renamed as UCOA), 120, 124, 136  
 University and College Ombudsman Association (UCOA), 123, 124, 128  
 University of Colorado-Boulder ombudsman, 117  
 University of Kansas, 122  
 University of Maryland, 399  
 University of Massachusetts, 118  
 University of Michigan, 118  
 Upjohn, 115  
 U.S. Department of Commerce, 115  
 U.S. Ombudsman Association, 134

# V

Values discussions: premise of never negotiating on basis of, 453; religion framing conflicts as, 380-831; as traps of misplaced abstraction, 380. *See also* Worldview  
 Venting practice: Sulha use of, 436-437; Western-style ADR, 435-436  
 Victim-Offender Mediation Programs (VOMPs), 429  
 Victim-Offender Reconciliation Programs (VORPs), 429

Violence, religion-caused conflict and, 383-384  
 Visionary Law movement, 389

# W

Waco siege (1993), 377, 381  
 Wall, J. A., Jr., "Do Mediators Walk Their Talk in Civil Cases?", 3-21  
 Wayne, E. K., "Fairness, understanding, and Satisfaction: Impact of Mediator and Participant Race and Gender on Participants' Perception of Mediation," 23-52  
 Weiss, J. N., "Prospect Theory and the Framing of the Good Friday Agreement," 183-203  
 Western states: comparing conflict approaches of Cambodian, Angolan, and, 355-356; comparing conflict resolution by non-Western and, 233-235; comparing negotiation approaches of Cambodian, Angolan, and, 354-355; conflict resolution approaches by, 324-325; East Timorese criticism of foreign aid by, 325-328; "liberal peace" concept of Cambodian, Angolan, and, 356-357  
 "Where East Not Always Meets West: Comparing the *Sulha* Process to Western-Style Mediation and Arbitration," 427-440  
 Women: disenfranchised by religion, 382; studies on stereotyping, 25-26. *See also* Gender  
 Worldview, 244. *See also* Values discussions

# X

Xi Zhou Dynasty, 55

# Y

"Yes Campaign" (Northern Ireland), 192-194, 197-198, 200, 201  
*Yijing* (*I Ching*, or *Classic of Changes*), 54

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion (United Nations 1994).

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.

There is a growing awareness of the need to address the needs of children in the 1990s. The United Nations Children's Fund (UNICEF) has been instrumental in this regard, and has been successful in drawing attention to the needs of children in the 1990s. UNICEF has been successful in drawing attention to the needs of children in the 1990s, and has been successful in drawing attention to the needs of children in the 1990s.



